HARAMBEE

FLAME!

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HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman) - Wopashitwe Mondo Eyen we Langa

Eso/Alakoso Asha(Sgt.-at-Arms/Chrmn. of Cultural Affairs Committee) - Shaheed Hamza

Olotu Eko(Education Chrmn.) - Lawrence Atwater

Eleto(Admin. Chrmn.) - office not yet filled

Akapo(Treasurer) - Muthuzi Kenyatta

Akewi(Librarian) - Michael Minor

Akowe(Secretary) - office not yet filled

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right rather than at the expense of any other ethnic group. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

EDITORIAL

Charles Barkley says "I'm not paid to be a role model." He's not lying. He's paid, and paid big, to play basketball, to help the Phoenix Suns win games. This African can play some ball. And his is not a game of finesse but of brute strength and heart. The brother be on a mission. He is The Hulk, King Kong, any of a number of other images of physical power. He's not paid to be a role model. But he can't help but be one.

The basketball court doesn't exist in isolation from the rest of this country and its institutions. It's a metaphor, a symbol, of struggle in which the tough kick ass and take the prize. Professional basketball is a sport dominated by African males--big, muscular African males who can make Caucasian males wimp out. They box them out, take them to the hoop, post them up, back them down, and not only get away with it but get paid monstrous bank.

For youthful African males, the world of Charles Barkley, Shaquille O'Neal, Patrick Ewing, et al is an ideal fantasy world. It is a far better world than the real one, where African youth live under the domination of Caucasian power, see their parents and communities living under the domination of Caucasian power, and see no hope in turning this mess around. While they can watch Larry Johnson run a power play on Will Purdue and stuff his ass on television, in the real world of the streets, the reality is Rodney King.

In this society, the most powerful communication media, the big and small screens, hype power--physical power(including sexual conquest), economic power. They give us *Indecent Proposals*, *Dirty Harrys*, *Terminators*, etc. They have us tripping on power--not the kind of power we need, that of collective self-determination, but fantasy power, other people's power.

Charles Barkley may not want the responsibility that being a role model should carry. And he's correct when he tells us that parents should raise

their children. But the fact is that, in a capitalist and ultra-materialist society, the young are impressed by those who have the money; in a society built upon and which worships and promotes violence, the young idolize those who employ violence, except for the police, who represent the Caucasian Power Structure; in a society that is competitive and individualist, the young emulate those who win; in a male-dominated and sex-obsessed society, the young males simulate the style/behavior of males who seem successful in copping the ladies. In a society such as this one, while parents should be raising their children, the fact is that "super-star" athletes and other big-time entertainers become part-time parents for innumerable youth who may only see them on the tube.

Intellectual genius is not a prerequisite for a basketball-player's, or other athlete's, success. But it is obvious that not all these jocks are dummies, at least insofar as learning ability is concerned. On the other hand, one has to wonder if there isn't something wrong with many of these athletes' eyes--the African athletes in particular, since it's Africans' business we're talking about. It's plain that some of these folks can't see. If Charles Barkley doesn't know that the nature of this society automatically throws a person in his position into the category of role model for many thousands of African and other youth, he must surely be blind.

As a blind person, Charles doesn't see that when he threw the gratuitous elbow shot to the chest of the basketball-player from Angola, during the Olympics, he, as a role model, sent a message to African youth in this country that macho posturing, when expedient, takes precedence over any such thing as brotherhood. What did Charles tell us: that he wasn't over there to make friends but to win.

As a blind person, Charles doesn't see that, when he gets on the tube and peddles those expensive athletic shoes, the persons his commercials are going to appeal to the most are those very persons

who can least afford them--young African males, who, having no actual wealth, are suckers, like so many others in this society, for what they see as the symbols of wealth. Charles doesn't see that the economic and spiritual condition in many of our communities is such that our youth are desperate to possess symbols of wealth or other status and will kill and/or die for these symbols.

But this isn't some smash-on-Barkley thing. He is only one of many African folks in the public limelight who have obvious vision problems. But maybe vision, or the lack of it, is not the main problem. It's difficult to believe that so many grown people could be so unaware and/or so naive as to be as blind as they seem to be to the realities surrounding them. Can we believe that Charles Barkley, Michael Jordan, The Shaq, and those other African males who are pushing the shoes and other products for their various corporate patrons have not had it explained to them that they are contributing to a conspicuous consumerism in our communities that is having some fatal results? Something else is in operation--a combination of greed and egoism.

Many of our professional athletes and other entertainers, often coming out of economically poor backgrounds, are on a feverish honeymoon with cash and, because they have been made to feel like gods through the publicity that hypes their images, they come to think of themselves as suspended above or apart from their people and our reality. And, as is typical of European/Western thought, they commonly are of the belief that they can insulate themselves, or <u>are</u> insulated, from social responsibility by some imagined dichotomy between who they are in "real life" and who they are on the basketball court, on stage or screen, or whatever their professional arenas. But we, and our youth in particular, don't, or rarely, see these "super-stars" away from the arenas of their public performances. And it is in that context that what we see <u>is</u> what we get.

-Editor

COMMUNITY NEWS

On June 5th., the Harambee Afrikan Cultural Organization held its annual banquet at the state prison in Lincoln, Nebraska. The program began with the customary libation ceremony presided over jointly by the Organization Alaga(Chairman), Wopashitwe Mondo Eyen we Langa, and Professor Imafedia Okhamafe, originally from Nigeria and presently teaching in the Goodrich Dept. at the University of Nebraska at Omaha. The members and guests were then led in recitation of the Harambee Afrikan Cultural Organization creed and the nguzo saba(seven principles).

Public recognition for service to the Organization was given to Hassan Muhammad(Kenny Freeman), who, at the time he was released from the institution, in April of this year, was serving a term as Akapo (Treasurer) and was working closely with the Alaga (Chairman) in developing proposals for constitutional changes and otherwise being a hard-working member of the Harambee Afrikan Cultural Organization central committee. Also recognized were Marquita Ali and Terry Thompson, who, as outside volunteers, drive down from Omaha to sponsor our Saturday meetings, solicit the interest and participation of persons in Omaha's African community in our meetings and other programs, and function as advocates for us in our dealings with the prison administration.

Recognized for their service to the African community were State Senator Ernie Chambers, for his ongoing efforts, in and outside of the legislature, on behalf of the interests of African people in this state and, in particular, his consistent battling to remove legalized state murder(capital punishment) from Nebraska statute books; the team of Idu Mbaka Maduli and Laura Partridge Nedds, for their efforts, through the Ujima Youth Theatre and other projects, to help our children and youth obtain a sense of identity as African people; and Makoala Marake, Moses Mwale, and Yolanda Yates, for their exposure, through the African Students Association's "African Horizons" program on KZUM Radio,

(Cont. on page 10)

EDITORIAL POLICY

The HARAMBEE FLAME, the monthly publication of the Harambee Afrikan Cultural Organization(parent chapter of the Harambee Afrikan Cultural Organization, Inc.), is a pan-Africanist newsletter. The FLAME's priority, with respect to news and views, is African people, events and developments which affect us and are, or should be, of concern to us. The FLAME does not recognize any distinctions between African people based solely on place of birth. References in the FLAME to Africans are made on the basis of our common ancestry. An exception to this is the reprinting of articles, or excerpts thereof, from other publications, in which cases we do not alter "black" or other terms designating African people. This is our practice because we do not wish to diminish the integrity and authenticity of the articles we excerpt from. Also, unless it is necessary for clarity, we do not correct grammatical or other errors occasionally contained in these articles.

Articles in the FLAME do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization unless they are accompanied by a statement identifying the views as those of the organization. Generally speaking, all unsigned articles are by the editor, Wopashitwe Mondo Eyen we Langa(p.k.a. D. Rice).

We encourage you to submit articles to the FLAME. Please enclose with your submission a stamped, self-addressed envelope. Articles should not exceed 1200 words, though longer pieces will not be automatically rejected. Short stories are subject to the same restriction with respect to length. We also welcome poetry and graphics. We are looking for poems which address African folks' lives, the conditions we face, and our struggles to rise above those things which hinder us. Submitted poems should not sacrifice power and beauty for the sake of uniform rhythm and/or rhyme. Send submissions to the editor c/o HARAMBEE FLAME; P.O. Box 2500; Lincoln, NE; 68542-2500.

FROM OTHER SOURCES

African Imprisonment In The U.S.: Behind The Raw Figures

"Forty percent of over 2,000 prisoners on death row are Black. Blacks are half of all murder victims in the U.S., yet about 84 percent of those on death row were convicted of killing whites...

"From selection of jurors to advice given by lawyers, young, poor Blacks have little chance of winning, even if innocent, said Mr. Hawkins(a Legal Defense Fund attorney)...

"It starts when white jury commissioners pick a pool of potential jurors and a few token Blacks; next summons are sent out but those that go to Blacks aren't enforced; then prosecutors strike Blacks from the jury, said Mr. Hawkins.

"Young white attorneys don't want to hurt their careers or anger judges so they don't challenge the removal of potential Black jurors or fight hard for their Black clients, he continued...

"Lawyers for poor Black defendants often don't investigate cases properly and high bail keeps suspects in jail and unable to find witnesses who could clear them, Mr. Hawkins said.

"Prosecutors usually decide when to seek the death penalty and can be influenced by their own racism, public pressure, or media hype over the death of a white person by a Black suspect, or prosecutors may use the death penalty to scare suspects into pleading guilty, he said...

"Cases are heard by all-white or mostly white jurors, who see the Black defendant as a threat and choose the death penalty...

"Recent Supreme Court decisions have made state courts the place to seek relief from unfair con-

victions, but state courts often dismiss issues such as striking potential Black jurors if the original trial attorney didn't raise any objection, he said..."

-from "Death Row...," pages 7 and 10, June 2 THE FINAL CALL(Chicago, IL)

Insights Into African-Caucasian Income Gap In U.S.

..."So why, despite the recent but real growth in the total numbers of Blacks who now earn middle-class to upper-middle-class incomes, do African-Americans remain relatively poor when it comes to net worth?...

"We are less likely than whites, for instance, to invest in such money-making vehicles as stocks and bonds, mutual funds, individual retirement accounts or Keogh plans--the kinds of instruments that generate income without generating sweat.

"A large part of the problem is that we are less likely to have the extra or discretionary income to make such investments and often lack access to the critical information needed to do so. We are also much less likely to inherit the kind of resources that allow families to accumulate or perpetuate wealth, since our ancestors died literally owning nothing to pass on.

"We also tend as a people to invest in the trappings of success--clothes, expensive cars, electronic equipment, household gadgets, fine liquor--rather than the substance of success. This is due largely to a history of deprivation that has resulted in our needing to make a visible statement about economic success once we achieve it. And even when we haven't achieved it, looking as if we're an unqualified success has always made us feel better..."

-from "The Black-White Money Gap," pages 85 and 86, April ESSENCE(N.Y., N.Y.)

U.S. Guns In Azania("South Africa")

..."The Africa Fund, a human rights group in New York, headed for a showdown with the U.S. Commerce Department when it filed a legal application for more than 1,100 documents detailing sales of shotguns, small arms, and ammunition to South Africa..

"The Africa Fund claims the documents were fraudulent, stating Zimbabwe as the destination for the guns and ammunition.

"The consignments apparently never arrived in Zimbabwe, instead they were intercepted by a private company in Cape Town that has links with the South African government-owned arms manufacturer, Amrmscor, and distributed illegally inside the country.

"'At the same time as violence is taking its grim toll in South Africa, American-made shotguns and ammunition worth millions of dollars have been illegally going to South Africa in violation of the arms embargo', said Africa Fund executive director Jennifer Davis last year...

"A Mossberg weapon(manufactured by Mossberg and Sons in Connecticut, U.S.) was found in the possession of a Kwazulu policeman arrested in Natal'.

"Ms. Davis's testimony referred to the case of Siphiwe Mvuyane, a policeman from South Africa's nominally independent Zulu homeland, who has been linked to a series of attacks and killings of anti-apartheid activists in the area.

"When he was arrested last year, Mossberg shotguns were found in a large cache of weapons that Mr. Mvuyane used to carry out his attacks..."

-from "U.S. Implicated In Gun-Running," page 13, June 2 THE FINAL CALL

Another Aspect Of A Heavyweight

..."The fight(between Riddick Bowe and Pierre Coetzar, a Caucasian from 'South Africa' and WBA number one ranked contender) took place in Las Vegas on July 18, 1992. Upon putting Coetzar away in the seventh round, Bowe unfurled a gold, black, and green ANC banner and paraded around the ring while his handlers, also dressed in ANC colors, celebrated in his corner. Later, at the press conference when asked about his taunting of Coetzar by parading the ANC flag, Bowe said that Coetzar represented the racist South African regime and that as far as he was concerned 'there is no separating sports from politics'. Interestingly, not a word of this appeared in the United States information media...

"(On) his recent trip to South Africa...he made a one hundred thousand dollar contribution to the treasury of the African National Congress. Later, in an address made before the ANC rank and file, he told the enthusiastic gathering that he was hoping for a negotiated settlement to the South African situation, but that at heart he was a fighter and that should negotiations fail, he would be willing to return to South South Africa to join his brothers and sisters in the bush waging armed struggle to liberate their land..."

-from "Hail Riddick Bowe Heavywight Champion Of The World," page 11, Summer '93 WHIRLWIND NEWS (Detroit, MI)

Botswana Site Of Military Base

"Southern African nations are becoming increasingly concerned about the construction of a very sophisticated and costly military base being built in Botswana by United States and French technicians. The facility is the largest of its kind in sub Saharan Africa. Political observers say the base will be used for U.S. war games in the region."

-from "Shortwave Newsbriefs," page 25, Summer '93 WHIRLWIND NEWS

of Africa to U.S.-born Africans here in Lincoln.

Brief oratorical presentations were delivered by Shaheed Hamza, the newly elected Eso/Alakoso Asha (Sgt.-at-Arms/Chairman of the Cultural Affairs Committee), who addressed the issue of leadership, and Mondo, who read two poems, in tribute to Winnie Mandela and Omowale(Malcolm X), respectively. In addition, the new central committee, including Shaheed Hamza and Mondo, was installed, with the assistance of Brother Okhamafe.

Dr. Oba T'Shaka, author of THE ART OF LEADERSHIP (two volumes) and THE POLITICAL LEGACY OF MALCOLM X and head of the Black Studies Dept. at San Francisco State University, delivered the main address, "African American Leadership Challenges For The 21st. Century." In a very enthusiastically received speech, Oba talked of the '60s as being a time of both positive movement on the part of African people in this country and of a sowing of seeds of very negative developments with respect to our journey from then to the present. He described the integration facet of the '60s "black" movement as being among our greatest self-destructive forces in that it not only served to dilute the strength of institutions in our communities but, through our acceptance of Caucasian value systems, eventually turned many of us away from community-mindedness to an individualist, do-my-own-thing mentality. In connection to this, he pointed out how an age of permissiveness affected child-rearing in our families and communities, throwing the idea of discipline to the very edges of social responsibility. Oba spoke strongly of the pervasive impact of television in replacing remnants of African values with those of the dominant Caucasian society.

While the brother cracked full-force on our regression since the '60s, he concluded his talk with hopeful and encouraging reference to the growing Africentric movement taking place presently and the positive and reconstructive impacts this movement is having on our people, our institutions,

(Cont. on page 15)

SPECIAL REPORT

The Abuja Proclamation: a declaration of the first Pan-African conference on reparations for African enslavement, colonization and neo-colonization, sponsored by the Organization of African Unity and its reparations commission--April 27-29, 1993, Abuja, Nigeria.

This first Pan-African Conference on Reparations held in Abuja, Nigeria, April 27-29, 1993, sponsored by the Group of Eminent Persons(GEP) and the Commission for Reparations of the Organization of African Unity, and the Federal Government of the Republic of Nigeria.

Recalling the Organization of African Unity's establishment of a machinery the Group of Eminent Persons for appraising the issue of reparations in relation to the damage done to Africa and its Diaspora by enslavement, colonization, and neo-colonialism.

Convinced that the issue of reparations is an important question requiring the united action of Africa and its Diaspora and worthy of the active support of the rest of the international community.

Fully persuaded that the damage sustained by the African peoples is not a "thing of the past" but is painfully manifest in the damaged lives of contemporary Africans from Harlem to Harare, in the damaged economies of the Black world from Guinea to Guyana, from Somalia to Surinam.

Respectfully aware of historic precedents in reparations, ranging from German payment of restitution to the Jews for the enormous tragedy of the Nazi Holocaust to the question of compensating Japanese-Americans for injustice of internment by Roosevelt Administration in the United States during the World War II.

Cognizant of the fact that compensation for injustice need not necessarily be paid only in capital

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POETRY/ STORY/GRAPHICS

MAKE A DIFFERENCE

what do you know about
slumlords capitalism
(why there are) childmolesters wifebeaters
gestapo police judges attorney generals
those who legally kill
what do you know about
the self-professed the know-it-all
the fearing the un-neutral
who say lesbians are bad mothers
those gays not human to wear manly the uniform
the only criminals end up in prisons
what do you know about
people who steal
people who mug
people who rape
people who only want respect
what do you know about
living in a ghetto slum housing where
roaches rats maggots hip hop hooray
hearing yourself complain
having to prepare the rotten meat
the butcher sold that usda approved
your family used foodstamps used
no longer arguable
what do you know about
the drive-by shootings funerals
the crack dealers running the neighborhood burials
the schools that look like alcatraz funerals
churches liquor stores bars cadillac burials
what do you know about making revolution
making a baby(who might survive this century;
hell, this day) making anyone know you are alive
really what do you know about
swelling up to be crying to be pleading to be
pretending to believe
you can forget the self
just love
to make a difference.

Wili Otey

(an African prisoner on Nebraska's
DEATH ROW and, obviously, a poet)

transfer but could include service to the victims or other forms of restitution and readjustment of the relationship agreeable to both parties.

Emphatically convinced that what matters is not the guilt but the responsibility of those states and nations whose economic evolution once depended on slave labour and colonialism, and whose forebears participated either in selling and buying Africans, or in owning them, or in colonizing them.

Convinced that the pursuit of reparations by the African peoples in the continent and in the Diaspora will itself be a learning experience in self-discovery and in uniting experience politically and psychologically. Convinced that numerous looting, theft and larceny have been committed on the African people calls upon those in possession of their stolen goods, artifacts and other traditional treasuries to restore them to their rightful owners, the African people.

Calls upon the international community to recognize that there is a unique and unprecedented moral debt owed to the African people which has yet to be paid - the debt of compensation to the Africans as the most humiliated and exploited people of the last four centuries of modern history.

Calls upon heads of states and governments in Africa and the Diaspora itself to set up National Committees for the purpose of studying the damaged Black experience, disseminating information and encouraging educational courses on the impact of Enslavement, colonization and neo-colonialism on present-day Africa and its Diaspora.

Urges the Organization of African Unity to grant observer status to select organizations from the African Diaspora in order to facilitate consultations between Africa and its Diaspora on reparations and related issues.

Further urges the OAU to call for full monetary

payment of repayments through capital transfer and debt cancellation.

Convinced that the claim for Reparations is well grounded in International Law, urges on the OAU to establish a legal committee on the issue of Reparations.

Also calls upon African and Diaspora groups already working on reparations to communicate with the Organization of African Unity and establish continuing liaison; encourages such groups to send this declaration to various countries to obtain their official support for the movement.

Serves notice on all states in Europe and the Americas which had participated in the enslavement and colonization of the African peoples, and which may still be engaged in racism and neo-colonialism, to desist from any further damage and start building bridges of conciliation, cooperation, and through reparation.

Exhorts all African states to grant entrance as of right to all persons of African descent and right to obtain residence in those African states, if there is no disqualifying element on the African claiming the "right to return" to his ancestral home, Africa.

Urges those countries which were enriched by slavery and the slave trade to give total relief from foreign debt, and allow the debtor countries of the diaspora to become free for self-development and from immediate and direct economic domination.

Calls upon the countries largely characterised as profiteers from the slave trade to support proper and reasonable representation of African Peoples in the political and economic areas of the highest decision-making bodies.

Requests the OAU to intensify its efforts in restructuring the international system in pursuit of justice with special reference to a permanent African seat on the U.N. Security Council.

and those we are in the process of establishing. Oba manifested very clearly that he is a DOCTOR, and not because of degrees he's earned from Caucasians' academic institutions but because he delivered healing medicine. We thank the brother for flying out from Oakland to address our gathering. We also express our thanks to Makoala Marake for providing transportation to Oba while he was here in Lincoln; to Terry Thompson for video-taping the banquet; and to brothers McNichols, Williams, Blackstone, and Harris for the excellent job they did in preparing our meal.

One other feature of the banquet that must be noted was the fact that almost half of the twenty five or so sisters and brothers who came in from the outside are from the Motherland. The nations of Kenya, Tanzania, Lesotho, and Nigeria, etc. were represented. There were no African-Americans or black Americans at our program. There were Africans, some of African birth, some of U.S. birth, all Africans.

Announcements

New Afrikan Women In The Field: Cultivating Our Legacy Of Struggle The New Afrikan People's Organization and the Malcolm X Grassroots Movement, under the leadership of the New Afrikan Women's Taskforce, call together Black women, men and youth to this conference highlighting the need for collective unity and dealing head-on with sexism and other issues that create disunity in our Nation. The conference will be held July 10 and 11 at the 16th Baptist Church(16th Street and 5th Avenue, North) in Birmingham, Alabama. Contact (205) 290-0379.

National Black United Front 14th Annual Convention to be held at Texas Southern University School of Education in Houston, Texas on July 15-18. Contact (713) 942-4374 or 717-1538.

BACK IN TIME

One of the most discouraging aspects in Negro life recently observed was that of a presidential campaign. Prominent Negroes connected with three of our leading institutions of learning temporarily abandoned their work to round up Negro votes for one of the candidates. The objective, of course, was to control the few ordinary jobs which are allotted to Negro politicians for their campaign services. When the successful candidate had been inaugurated, however, he carefully ignored them in the make-up of the personnel of his administration and treated Negroes in general with contempt. When you think of the fact that the Negroes who are being thus used are supposedly the most reputable Negro leaders and our most highly educated men you have to wonder whether the Negro has made any progress since Emancipation. The only consolation one can get out of it is that they may not represent the whole race...

At first the white man used the Negro leader by giving him a drink occasionally. The next step was to give him sufficient money to set up drinks in the name of the white candidate. When drinking at the expense of the candidate became too common the politicians fell back on the distribution of funds in small amounts. When this finally proved to be insufficient, however, the politicians had to go a bit further and provide Jim Crow jobs in certain backrooms with the understanding that the functions of the so-called office would be merely nominal and the incumbents would have no close contact with white people. In this stage the Negroes find themselves today.

Source: THE MIS-EDUCATION OF THE NEGRO by Carter G. Woodson, 1933

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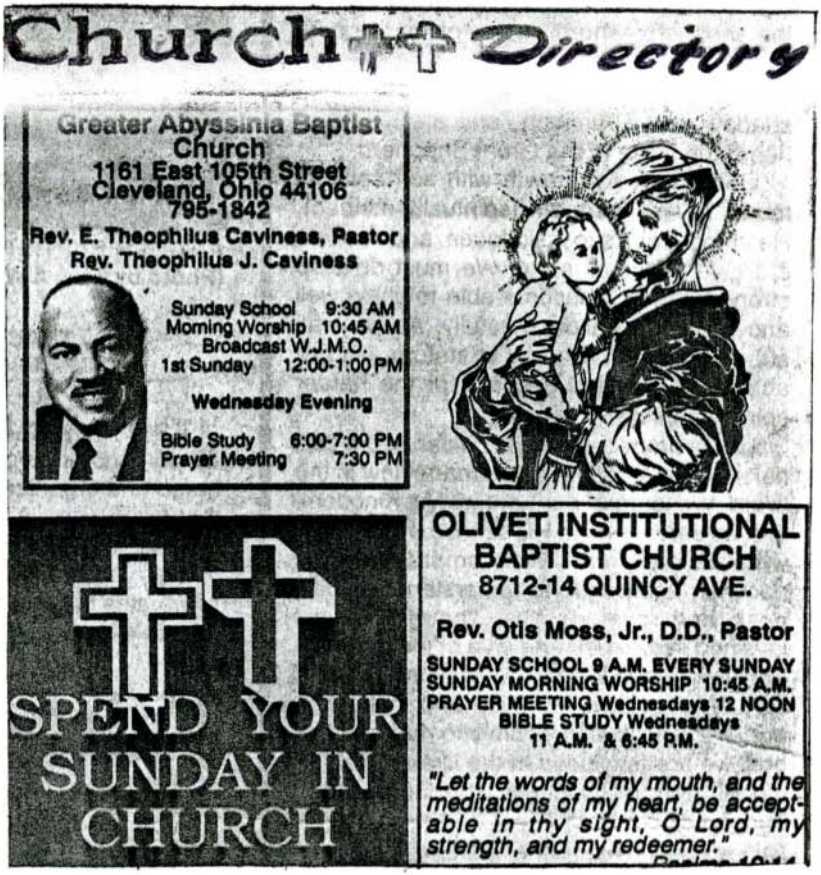
From CALL & POST, Cleveland Edition; May 27, 1993

"Ohio's Black Newspaper"


Church Directory
Greater Abyssinia Baptist Church
1161 East 105th Street
Cleveland, Ohio 44106
795-1842
Rev. E. Theophilus Caviness, Pastor
Rev. Theophilus J. Caviness
Sunday School 9:30 AM
Morning Worship 10:45 AM
Broadcast W.J.M.O.
1st Sunday 12:00-1:00 PM
Wednesday Evening
Bible Study 6:00-7:00 PM
Prayer Meeting 7:30 PM
SPEND YOUR SUNDAY IN CHURCH
OLIVET INSTITUTIONAL BAPTIST CHURCH
8712-14 QUINCY AVE.
Rev. Otis Moss, Jr., D.D., Pastor
SUNDAY SCHOOL 9 A.M. EVERY SUNDAY
SUNDAY MORNING WORSHIP 10:45 A.M.
PRAYER MEETING Wednesdays 12 NOON
BIBLE STUDY Wednesdays
11 A.M. & 6:45 P.M.
"Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

To be Black and accept consciously or unconsciously the image of God as a white man is the highest possible form of self-negation and lack of self-respect under the specific conditions of white domination. Such perception, emotional response and thought are therefore INSANE. This logic circuit ensures that Black people always will look up to white people and, therefore, down upon themselves.

Dr. Frances Cress Welsing